Western Carolinian.

It is even wise to abstain from laws, which however wise and good in themselves, have the semblance of inequality which find no response in the heart of the citizen, and which will be evaded with little remorse. The wisdom of legislation is especially seen in grafting laws on conscience.
Dr. Channing.

[BY JOHN BEARD, Jr.] SALISBURY, ROWAN COUNTY, N.....MONDAY JULY 1, 1833. [VOL. XIV ... NO 683.

TERMS

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A DEBATE
IN THE
BRITISH HOUSE OF COMMONS.

April 17, 1833.

JEWISH DISABILITIES.
[Concluded.]

Sir R. INGLIS, in opposing the motion, said, that it had been a maxim of the Legislature, as well as of our courts of justice, that religion was part and parcel of the law of the land; but it would no longer be so if persons were to obtain seats in that House, and on the Judicial bench, who believed that Christianity was a mockery. He maintained that man, living in society, had no abstract right to power; he had a right to protection for his person, protection for his property, and protection for his religion; but he had no abstract right to possession of any power above his fellow-man. It had never been held that man had an abstract unalienable right to political power. And unless it could be shown that the Jews in this country were insecure in their property, or unprotected in their persons or their religion, he would not allow that they were denied any right which they were entitled to claim. Where they prepared to place a Jew upon the Judicial bench, where, perhaps, his first act would be to try a person for blasphemy? Was that judge a fit person to preside in such a case, who himself held—he (Sir R. Inglis) said it with reverence—that Jesus Christ himself was an impostor? Was this the doctrine of the Jews, or was it not? And, if so, ought a Jew to prescribe in a court of Justice in such a case? Let him not be told that in such a case, a Jew might be a juryman; if he were he might be challenged; but was he to sit and try a case, he believing in doctrines for the very enunciation of which the accused should be brought before him?

Mr. MACAULAY said he well remembered when this question was before the house, two years ago, it was observed that there lay extreme difficulty in making a speech in favour of the Jews, inasmuch as it would be difficult to imagine any argument against them. And for himself he must say that since that period he knew of nothing that had altered the case against them. The honorable member for Oxford had, it appeared, felt a difficulty in making out a case against them, for he had dextrously endeavored to shift the whole burden of the question upon the advocates and supporters of toleration generally. His main position appeared to be, that no man in any community had an abstract right to power and that he was only entitled to it as a matter of grace and favour. That the power (so he supposed he must take it) belonged to the supreme authority, who dispensed it at pleasure, and that no man had a right to complain of being debarred the exercise of it. But what would the hon. member say if a law were passed declaring that no persons with blue eyes should hold office, or that no person under six feet high should sit in that house—would he not look upon this as an undue and unfair exclusion of a great portion of the people, of which they had a right to complain? Again, suppose it were to be enacted that no person who had been educated at the University of Oxford should fill the office of Governor of India, or Governor of Madras or Bengal, would not the honourable member for Oxford consider this an undue and unfair exclusion, of which Oxford would have a right to complain? And yet had he (Mr. Macaulay) an equal right to say that no man had a right to any of these governorship, and therefore ought not to complain at being debarred the enjoyment of them? He was assured of this, that it ought to be the first rule of public as of private life—it ought to be acted upon as a principle of morality inculcated by the great Author of all religion, and laid down in the clearest manner, that it was the duty of every man to consider and feel for his fellow man, and to take care and inflict the smallest possible portion of pain or uneasiness upon him. But he would ask, were not the exclusion under which the Jews laboured from all political privileges calculated to give pain and uneasiness?—this was so, and if that pain ought not to be inflicted, then he would say that the onus lay upon those who inflicted that pain and degradation; and unless they should be able to point out some counterbalancing advantage to the cause of civil, then that evil ought to be speedily and effectually remedied? And now he would ask, what was the principal objection urged against the measure? It was that if they admitted the principle here, they must prepare to admit Mussulmans, Brahmins, and other persons not professing the Christian faith; and they were asked if they were ready to admit all these. He would, in his turn, ask another question. Were they prepared to roast the whole of these unbelievers at a slow fire? If they were once to admit the principle of punishment, where were they to stop? If he were to go the length of the hon. member for Oxford in excluding such persons from all political privileges, why not also go the length of the hon. member for Oldham, who wished to prevent them from being possessed of land? And if he went thus far, what was to prevent him from next attacking their funded property? [hear, hear] One step more, and what was to prevent him from adopting the course pursued by Christians towards the Jews in the sixteenth century? If they took one step, why not the second, and the third, and so on? The Jews were allowed to possess landed and funded property. Oh, but, said the hon. member for Oxford, they shall not have political power. Why, the possession of property gave political power: and he did not see how the one could be separated from the other. Why, then, were the Jews to be prevented from the full employment of that power? Why were they kept in a state of exclusion and irritation? He said irritation, for he defied any hon. member to point out an instance in which exclusion from political privileges on religious grounds was not productive of irritation and discontent. It was said, indeed, that a Jew might be a juryman, although he might not be a judge; he might grant damages, although he might not grant new trials. He might not be a privy councillor, but he might possess such influence in the money market as to be able to control the exchange, and, when a congress was to be held to patch up the peace of Europe, he would be treated, not as his ancestors were treated of old, by being tied down in a chair, and having a dentist called in, but would be treated on terms of equality. He would be allowed to advance loans to the Powers of Europe, to enable them to carry on the affairs of their government. All this a Jew might do, but he must not sit in parliament. If it were allowable to introduce the solemn name of the Supreme Being in such a discussion, must not every man feel that the Deity looked not to forms, but to reality, and that it would be a mockery of him to say that we should refuse to the Jews political power, but allow them to possess that which was equivalent to it.—The whole system of his hon. friend opposite was a system of compromise in what admitted of no compromise. It was a compromise between the principle of persecution and the feeling of toleration. The spirit of the age was not sufficiently strong in his hon. friend to enable him to go the whole length to which the friends of liberality would go; but at the same time he would not persecute cruelly, and therefore he drew an arbitrary line of distinction. Every thing on one side of that line, he said, was persecution, and every thing at the other was toleration. He said, 'This I choose to call political power, and therefore he drew an arbitrary line of distinction. Every thing on one side of that line, he said, was persecution, and every thing at the other was toleration. He said, 'This I choose to call political power, and therefore I withhold it from the Jews;' but he allowed the Jew to enjoy other advantages, which gave him power and influence in the state. Those who formerly cut off the heads of Jews, or dragged them at horses' tails, or burnt them, were certainly animated by a different spirit from his honorable friend. They had none of his humanity of spirit; but in his (Mr. Macaulay's) opinion, they were more consistent. It had been repeatedly said, that if we admitted the Jews to place and power, we gave up all means of punishing blasphemy. He did not do any such thing. He certainly did not defend the present laws relating to blasphemy; but he thought that rational laws with respect to blasphemy might exist, and be administered by an enlightened Jew on the Bench as well as by a Christian. In his opinion the truth principle of legislation on this subject, was that a man should be at liberty to discuss freely matters of religion but not to force upon the eyes and ears of his neighbors sights and sounds that were at variance with their sense of the worship of the Deity. If a man kept Paine's Rights of Man" for sale in a back shop, or if he thought proper in a private room to deliver a lecture against revealed religion, he did not think that man ought to be punished; but if a man expose in a public thoroughfare a hideous caricature of that which was an object of veneration to 999 but of 1000 of his fellow-citizens; or if a man used in places of public resort, gross and outrageous expressions respecting things which almost all men held in the deepest veneration, he would punish that man, not for a libel, but for a nuisance; not for attacking that which we believe to be true, but for giving useless pain and disgust to his neighbors. No man had a right to offer a grosser outrage to religion, and say that he was merely vindicating his freedom of opinion, any more than he had right to establish an offensive and unwholesome manufacture in a crowded thoroughfare, and say that he was thus enjoying his right of property; or to run naked up and down the street, and say that this was merely an exercise of his right of locomotion, (cheers and laughter. This principle exactly resembled that adopted by all civilized nations, in guarding the rights of burial. It was necessary that the law should interfere to prevent gross insults from being offered to the remains of the deceased. Regulations for the promotion of medical science were also essential, but it was equally important to protect the feelings of surviving relatives from being outraged—and the same right that a man had that his father's body should not be abused for the purposes of anatomical science, the same right had every man that an outrage should not be offered to his God for the sake of investigating religion. He said he thought a proper discrimination could be exercised by a Jew upon the Bench with regard to blasphemy against the religion of the land, because he felt assured that he himself could exercise it even with respect to a religion which he knew to be utterly false. For instance, if any man now in Malta, which was subject to us, were to revive the old ceremony which used to be enacted in London on the anniversary of the accession of Queen Elizabeth, of burning a Pope, such a practice ought to be put down. So if, at Madras or Calcutta, things were attempted which were in derision of the religion of the country, he should feel no difficulty as a magistrate in suppressing them; and in the same manner he conceived that a conscientious and enlightened Jew on the Bench would feel no difficulty in saying that a gross outrage to the prevailing religion of the country did deserve to be punished. But was any charge made against the Jews of having attacked the Christian religion?

He knew that some such charge had been made some time back, he would take upon himself to say that there never was a charge more destitute of foundation. He had seen the religious ceremonies of the Jews, and from what he had observed himself, as well as from what he had learned from others, he believed that there was no one part of their worship not merely inoffensive to Christians, but in which Christians might not readily join. Were the jews had subjects or bad neighbors? Their Decalogue was was the same as ours—their moral law was the same as that which we laid down as the foundation of all moral obligation.—As to the arguments that had been urged in reference to the prophecies, which pointed out the condition in which the Jews were to remain amongst the nations of the earth, and as to its being said that we should be acting ill if we did any thing tending to nullify those prophecies, he could give an argument amounting to demonstrating that there was nothing in those prophecies against the measure of to-night. If those prophecies meant that the Jews while they were wandering through the world, were never to be admitted to a state of pertect equality with the people amongst whom they lived, then those prophecies were false; for in France and in the United States of America, they were already admitted to such equality. Therefore, as it would not be contended that the prophecies were false, it was quite clear that those who put this sense upon them utterly misapprehended them. As to the return of the Jews to Jerusalem, it was scarcely necessary for him to point out how little remote events, which were to occur at indefinite periods, had ever affected the conduct of men. But this argument would be equally available against Christians as against Jews, because we all believed that the present order of things was not to last forever. And if it were admitted that, because a vast change was to take place in their condition, men were unfit to exercise legislative functions, what then would be come of that class of Christians who fully believed the doctrine of the millenium? It was a consolation to think that amongst the most important peculiarities which belonged to the Jewish religion, it had one great advantage over all other religions which we believed to be false—namely, that there was not the least chance of its spreading. It was perfectly notorious that the Jews did not wish to have proselytes—that they discouraged and almost rejected proselytes. They looked upon it as a degree of culpable presumption, that persons not belonging to their race should aspire to belong to their religion. Considering this, and considering the disadvantages which attended any man leaving the church for the synagogue, it was not extraordinary that a conversation from Christianity to the Jewish faith should be almost as rare—and it was almost as rare—as an eclipse of the sun. Indeed he had heard of but one conversion from Christianity to Judaism and that was a very curious case—it was that of Lord George Gordon.

If ever there was a man of whom a proselyting sect would be proud, that individual was Lord George; for, not only was he a man of rank, and a Member of Parliament, but he had been distinguished by his intolerance, and the ferocity of his zeal in favor of his own peculiar tenets. [Hear, hear.] However, he became a Jew. And how was he admitted? He was admitted slowly and reluctantly to all the painful parts of their religion; but when on his death bed, he demanded the rites of burial, he was told that that could not be granted. But it was said Jews were an unsocial people. So that every peculiarity which protected the Christian Church against the danger of proselytism by the Jews, was to be made a ground of charge against them. It was curious to contrast the arguments now urged against the Jews with those employed against the Catholics on the question of that restless insatiable, insinuating Church—a body of men, who assume any garb, and accommodate themselves to every mode of life, to accomplish their objects—who thrust themselves every where, and interfere in every thing—whose emissaries, learned, artful, clever men, you find at courts, in camps, and in schools—editing editions of the classics, and corrupting the faith of their pupils, under pretence of instructing them in literature—forming astronomical observations for the Emperor of China—and teaching the arts of civilization to Indians of Paraguay; would you encourage such a sect as this?" And when we came to a religion which had none of this spirit of proselytism, the language was—"These people are an unsocial people. They make no converts; they are not content with having a religion of their own, unless they have a separate family." The fact was, that the logic of bigotry was never wanting in these dilemmas. Whatever was the peculiar characteristic of any sect which it was proposed to relieve from disabilities, that peculiar characteristic was denounced as the most dangerous vice that could belong to any system. He was happy to think that the Jews were unsocial as a religious body, because that was the great security for Christianity; but that they were unsocial as a political body—that they were unsocial as citizens, or as neighbors, had never yet been proved; he could not believe it. In fact, his right honorable friend had produced a vast mass of documents and facts, which proved the very reverse, and nothing that had been advanced by his hon. friend opposite had made any impression against his right hon. friend's array of facts. But the charge of being unsocial did not apply to the Jews alone, but to all persecuted sects who were spread widely over the earth. It had been advanced against the Catholics formerly, & not without grounds. From the time of Elizabeth down to the Revolution, the Catholics looked with more confidence and attachment to foreign princes than to their own sovereign. It was a saying, he believed of Cromwell's—"All you Catholics Spanjolized." And so it might be said that they were Gallicized subsequently, when France became the head of the Catholic interests. The Catholics had a Catholic patriotism contradistinguished from their national patriotism. Their patriotism to their country was merged in their patriotism to their religion. The same was the case with the Calvinists at another period of our history; and the French Hugonots though the English Protestants more their own countrymen than the French Catholics. But we had abolished these distinctions towards the Catholics and the Calvinists; and the result was, that if an invasion of this country were to take place to-morrow, neither Catholic nor Calvinist would care whether it proceeded from the most bigoted Catholic or the most Calvinist state. Why not try the same experiment with the Jews which had answered its purpose in Prussia and in France, and which we saw answering in the United States of America? Why not turn the Jews from a disloyal and unsocial, into a loyal and social body? His hon. friend opposite had shown his usual good sense and good taste, by not indulging in any abuse of the Jews; but they had not been treated with equal generosity in all quarters. They had been called a mean, sordid, money getting race—a race adverse to agriculture, and to all honorable pursuits, and fit for nothing but usury; a people incapable of all patriotic feeling, or social affection. This was only another proof that at present, as in all other ages, the logic of bigotry was never wanting. We first generated vices, and then made these very vices a plea for persecution. England had always been to the Jews but half a country, and we wondered that they felt but half a patriotism. [Cheers.] We treated them as foreigners, and we wondered at their not feeling as natives. We had till lately debarred them the right of holding a single acre of land, and we complained of their devoting themselves exclusively to trade. We had debarred them, we still debar them, from all the pursuits of honorable ambition, and we reproached them for taking refuge in avarice. For many ages injustice had been inflicted upon them, and we reproached them for flying to the natural resort of the weak against overwhelming power—namely, artifice,—and cunning. Those who were opposed to the claims of the Jews were, he had no doubt, sufficiently acquainted with the Scriptures of that religion, to know that these vices and imperfections, if they were to be found amongst the Jews, were not natural to them; and that there was nothing in their character which rendered them incapable of the highest duties of citizens. We all know that age after age—in the first stages of the civilization of the world—when Europe was still in a state of barbarism—when arts and letters were unknown to Athens—when there was scarcely a single hut on what afterward became the site of Rome—this despised nation had already arrived at the height of political power, had achieved the most extensive conquests, had made extraordinary advances in useful arts, and had benefited the world by its maritime discoveries—that it was renowned for the splendor of its cities, palaces, and temples; and distinguished by the number of its eminent citizens, its statesmen, warriors, natural philosophers, historians, and poets. What nation had ever struggled so manfully against overwhelming odds in the cause of civil and religious liberty—giving, even in the last agonies, the most unequivocal proof what can be effected by a brave despair? (Cheers.) If, after many ages, this maltreated nation, having been tricked by one country, plundered by another, despised and insulted by all, had in some degree degenerated from the qualities of their forefathers—if condemned to so long an endurance of slavery, they had contracted some of the vices of outcast and of slaves, should that be made a matter of reproach to them—should we not rather regard it as a matter of shame and remorse to ourselves? Let us, then, do justice to the Jews—let us repeal their disabilities—let us efface from our statute book the last relic of intolerance—let us throw open to them the doors of that house, and admit them to the career of honorable competition; and, until we had tried that experiment, let us not presume that there was genius in the country-men of Isaiah, and no valor in the descendants of the Maccabees. (Cheers.) In giving his support to this motion, he conceived that he was promoting the true interests of Christianity, for he felt that he should be offering a grosser insult to Christianity than had been offered to it by any of its avowed assailants, if he were to say that the aid of such unjust and intolerant laws was necessary for its support.

Without such aid Christianity had been established, and without such aid it might be maintained. Without such aid Christianity had triumphed over powerful empires, and had overpowered the tyranny of the barbarous nations of the north. The graceful mythology of the Greek poets, and the rude and bloody rites of the Saxons, alike had vanished before it. All these victories it had achieved, not by the aid of intolerant laws, but in the face of intolerant laws. All history showed that Christianity had every thing to dread from persecution, as its ally, but nothing to dread from persecution as its foe. Might that religion, with all its benign influence, continue to bless this country! Strong in its lofty philosophy—strong in those clear and convincing evidences to which the most acute and comprehensive of human intellects had surrendered the last consolation of those who had outlived all earthly hopes, and the last restraint of those who were above all earthly fear—but let us not, mistaking the nature of that religion, attempt to fight the battle of truth with the weapon of error; and to support by a system of oppression a religion, the noblest distinction of which was, that it first taught to the human race the lesson of universal charity. (Loud cheers.)

Mr. Holcomb opposed the motion.

Mr. Poulter, Mr. Hume, Mr. O'Connell, and Mr. Rotch, supported the motion.

The motion was then put and carried without a division, amidst cheers; and the cheers were resumed on the result being announced.

From the U. S. Telegraph.

The Globe of Monday last, in an article, which deserves the notice of the people of the south, sets out by saying:

"It is remarkable, that Mr. Calhoun did [not] let go his hold upon the Tariff, as a means of producing excitement and rallying a party in his favor in the south, before he seized another sectional subject, which he supposed would more effectually accomplish his object. Every effort was made by him and his friends to make the tariff an incurable breach; but when he found that the payment of the public debt would extinguish the taxation, which was considered a common grievance, they perceived that there was no prospect of inducing the southern States to make a common cause of nullification. It was necessary, therefore, for the nullifiers to make all possible haste to get their necks out of this noose, and to set up some other standard of oppression, on the part of the southern to the northern States, which might lead to a total alienation of feeling between them, and a final seperation."

The organ then attributes what we have said upon the slave question to this object.

The Globe is the organ of the party now in power, whose avowed candidate for the Presidency is Mr. Van Buren. The south is known to be in a lean minority. Including of Maryland, Kentucky, and Tennessee, the slave-holding States have but 123 of the 291 electoral votes which are to determine the next Presidential election. It is therefore apparent that if there be a northern and a southern side to this question, it is not the interest of a southern candidate for the Presidency to agitate it. All must see that the necessary consequence of its agitation, under such an aspect, would be to throw a southern candidate into a minority. Its agitation to the south, therefore, proves that there are interests of vital importance involved, and so far as the politicians and aspirants for office are engaged in it, it proves that they consider those interests paramount to any considerations of political promotion.

It is well known that Messrs. Hayne, and Hamilton, and McDuffie, and Calhoun, all entertained the same political opinions in 1828 that they entertain now. It is well known that it was on account of their political opinions that Gen. Jackson excused himself for not inviting one of them to take a seat in his cabinet. These gentlemen were then all members of a victorious and triumphant party, and Mr. Calhoun was next only to Gen. Jackson himself, in the affections of the people. No one then had dared to whisper a suspicion that either of them entertained a wish to dissolve the Union—and no one could suspect them of such a wish. They could have had no such motive. It is not in the nature of men to wish to divide for the purpose of governing a part, when, by union, they may govern the whole. And it is only since this state of parties has been produced, in which it is said that Mr. Calhoun has no prospect of being the President of the whole, that he is charged with a desire to dissolve the Union, that he may become the President of a part.

We ask the people to look at this charge, and to examine the proofs on which it rests. It rests, first, on the opposition to the tariff—and next, on the agitation of the slave question. No man is supposed to act without a motive—and we admit that, in all questions of expediency, interest is the best test of motive. Let this taste be applied to the case before us, and first, as to ourselves. Is it the interest of the editor to dissolve the Union? He is every day giving new pledges that he is in favor of the Union. He did not, like the editor of the Globe, come to Washington a penniless adventurer, under a guarantee that he should be fed and clothed by a party. He came here as the advocate of principle, rallying upon his own means and enterprise industry to secure his support. He did not, like the editor of the Globe, hoard up the wages of iniquity, as if conscious that a day of retributive justice was at hand, and that it became him to prepare to flee from the sword of the avenger of wrongs—but he invested the proceeds of his labor in the soil, and give a permanent proof of his attachment to the Union by becoming largely interested in property at the seat of Government, the value of which depends entirely upon the continuance of the Union.

If the Union is dissolved, who is to compensate us for the ruin that is to follow in the train? Who is to indemnify us for the large sums which we have expended in real estate here, and the loss which must follow the breaking up of our establishment? The editor of the Globe can easily transfer his thousands of hoarded wealth; we cannot remove our houses and lands.

These facts must satisfy the most incredulous that the charge against us, of favoring any plan of dissolving the Union, is wickedly false and supremely ridiculous.

We will now show that it is equally groundless if applied to Mr. Calhoun and his southern political friends. As we said, it rests upon their opposition to the tariff and the present agitation of the slave question; their connexion with the latter is implied through this paper, and having proved that the editors have no interest in dissolving the Union, the attempt to inculpate them through us failes. We have only then to recur to the tariff.

The charge is, that "Mr. Calhoun did not let go his hold upon the tariff, as a means of producing excitement, and rallying a party in his favor in the south, before he seized on another sectional subject, which he supposed would more effectually accomplish his object.

So far from Mr. Calhoun's using the tariff as a means of rallying a party in his favor in the south, it was known, and publicly charged, in 1828, that he was chiefly the author of the S. Carolina Protest, and when it was suggested that his known opposition to the tariff might prejudice the election of General Jackson, in whose favor the opponents of the tariff were then rallying, he gave assurances that his name should interpose no obstacle to the success of the party, but that he would withdraw from the ticket as a candidate before he would abate in his opposition to the tariff. So far, then, from using the tariff as a means of rallying a party in his support, he was supported by the party in despite of his opposition to the tariff.

The other part of this charge is equally untrue. Mr. Calhoun relinquished his hostility to the tariff when he obtained the terms for which he contended, and he was always prepared to relinquish it when those terms were conceded.

By a reference to the Journals of the Senate, for January, 1832, it will be seen that Mr. Hayne's amendment to Mr. Clay's resolution was in the following terms;

"Strike out all after the word countries in the second line, and insert—

"Be so reduced that the amount of the public revenue shall be sufficient to defray the expenses of Government according to their present scale, after payment of the public debt, and that allowing a reasonable time for the *gradual* reduction of the present high duties on articles coming into competition with similar articles made or produced in the United States, the duties be ultimately *equalized*, so that the duties on no one article vary materially from the general average."

Such was the basis proposed by Gen. Hayne, after consulting with Mr. Calhoun and other gentlemen from the south who were opposed to the tariff; and in his speech Mr. Hayne said—

"The arrangement of the details we are willing to leave to the committee.—We do not propose to destroy or even injure the manufacturers. We are willing they should have the incidental protection afforded by a just revenue system, and on any plan of reduction, the duties and *charges* will not fall much short of 33½ per cent; and surely, Sir, if with a protection equal to one third of the cost of the article, our manufactures cannot be maintained, they ought to be abandoned at once, since nothing can be clearer than that they would then be sustained at a certain loss to the country. We do not insist on an immediate reduction to the lowest revenue standard. As the public debt is not yet paid, we are willing that the reduction on the protected articles should be gradual."

Such was the proposition, and such the language of Mr. Hayne, which was opposed by the partisans of Mr. Van Buren, and which has been denounced by the Globe. It will be seen that it forms the basis on which Mr. Clay's bill of compromise was constructed, which was also opposed by the amalgamated Webster and Van Buren forces, while it received the united vote of the south. If the partisans of Mr. Van Buren had voted for this proposition, it would have been carried last year. It is, therefore, apparent that, as the partisans of Mr. Van Buren, last year defeated the adjustment of the tariff, and voted against Mr. Clay's compromise this year, it was they and not Mr. Calhoun who held on to the tariff.

We have shown that Mr. Calhoun was opposed to the tariff in 1828; that he continued his opposition up to the hour of its adjustment; that he and his friends were always anxious to adjust it. It is known that the tariff of 1828 was carried by the casting vote of Mr. Van Buren, and the adjustment defeated by the votes of his partisans in 1832, who also voted against the adjustment in 1833. It requires no little effrontery, then, for his organ, at this day, to come forward and say that "Mr. Calhoun did not let go his hold upon the tariff as a means of producing excitement and rallying a party in his favor in the south."

It is manifest that Mr. Calhoun and his friends in the south had a double interest in getting the tariff out of the way; first, because it was highly prejudicial to the interests of the section in which they reside, and next, because its tendency was to organise the community into two great divisions, of which they were a minority, and that, being in a minority, they were necessarily compelled to abandon the interests of their section, or relinquish all participation in the administration of the Government.

No one will deny that Mr. Van Buren and his partisans have long considered Mr. Calhoun as a rival, and it is only necessary to glance at the transactions of the last few years, to be satisfied that Mr. Van Buren's great object has been to depress Mr. Calhoun. Would Mr. Van Buren have voted for the tariff of 1828, if he had supposed that Mr. Calhoun desired that bill to pass as a means of rallying a party in his favor in the south? If the effect of the tariff of 1828 has been to rally a party in the south, that tariff was passed by Mr. Van Buren, not only in opposition to the wishes, and against the vote of Mr. Calhoun, but against the active opposition of Mr. Calhoun's friends; and Mr. Van Buren must have had an object in voting for a measure, the tendency of which was to unite the south in favor of his rival. Is any one at a loss for that object? Mr. Van Buren knew that if the south rallied against the tariff, the northern end had already rallied in its favor. He knew that the south was a minority, and supposing that Mr. Clay would be run down with Mr. Adams in the contest of 1828, he voted for the tariff of 1828, because Mr. Clay's party, as a party, had rallied in favor of that policy, and supposing that they would be without a leader, it was natural for him to expect that they would rally upon him as a tariff Jackson man, in preference to Mr. Calhoun, who was openly and unequivocally opposed to the tariff.

The subsequent opposition of Mr. Van Buren's partisans to an adjustment of the tariff, is to be explained on precisely the same principles; and the proclamation was intended to enable him to take possession of Mr. Clay's defeated party. General Jackson is now the great high priest of the party, and his trip to the north was undertaken that he might solemnize the nuptials between the Albany regency and the Essex junto. The thing is so plain, that there can be no two sides to the matter. It is so, and no man can dispute it.

A word of comment to the people of the south. Whence comes this clamor about disunion? Who is it that attempts to hush the voice of your complaints by the senseless cry of disunion? When you complained of the injustice and oppression of the tariff, who denounced you as traitors, and who is it that repeats this charge when you deny that this Government has the power to emancipate your slaves? Is it not the pensioned organ of an administration placed in power by your votes, and which now claims your dearest rights as a means of offering to conciliate the political support of your adversaries in behalf of the individual whom *he* has selected as his successor?

The Constitution guarantees to you the right to complain. Even Ritchie, low and degraded as he is, admits the right to 'petition" and "protest," but the Globe, the chosen organ of power, would even seal the mouths of your statesmen in eternal silence, under the penalties of treason. We must not discuss the doctrines of the proclamation—not even the doctrinal points; or if we do, we are answered by the charge that we are plotting treason!! Are you freemen or are you slaves? Is it not time that every freeman, every southern man, should awake and unite in defence of the principles, which are the only guarantee of our rights? Did our fathers indenture us as bondmen, and bind us to *silent* obedience, when they adopted the Federal Constitution? Or did they secure for us a Government of *equal* rights? What prominent station in this Government is filled by a southerner? Can any southerner obtain an office who does not purchase it by abandoning the interests of his section, and surrendering the principles upon which those interests depend? And are we so base as to bear all this, and to sing hosannas to him who has reduced us to this condition, under the penalty of being denounced as traitors by his organs, and punished as such by his hired soldiery? We would be traitors, indeed, if we could endure it. Traitors not only to the Constitution, but to the great cause of that civil and religious liberty which we have inherited from our fathers, and which it is our duty to protect and preserve. We say again to the chivalry of the south, awake—arouse—arouse, for the strong man is up on you. Your destiny is in your own hands—it rests with you to say whether the fairest fabric of human wisdom shall be dissolved as an airy vision, or preserved as the sure basis of human liberty.

From the Nat. Intelligencer.

We were in hopes that the President's tour would have been productive of some enlivening incident; but, with the exception of the harmless catastrophe at the landing at New York, it is all one dull, unvarying sameness of military parades through the streets, white handkerchiefs at the widows, graceful bowing in return, very natural weariness, on the part of the President closing each day's ceremonies, and then *da capo*. We wish the good folks may not kill him, with kindness.—He began this journey, if report speaks truly, against the advice of discreet friends; and since he left this city, he appears to have been surrounded by friends of a different description, if we may judge by the absurdities which they are not ashamed of filling the newspapers with. The Alexandria Gazette has very successfully ridiculed some of these, and the last Philadelphia Commercial Herald lets off others of them in the following paragraph:

GROSS ADULATION.—We beg to be excused—but public duty compels us to assist in circulating the following commencement and conclusion of an article from the N. York Standard, giving an account of the reception of the President in that city:

"Next in our ideas of the *moral sublime*, to that great spectacle which the "just made perfect" will present to an admiring universe, is the spectacle presented by the congregation of a free people to render spontaneous and uncourted honor to the *great and good, and just*, of the rulers whom such a people have exalted.

"Such a spectacle is now being presented," &c.

Then after a column and two-thirds of inflated detail, we have the following conclusion:

"The day was unclouded, a soft south-western breeze cooled the air, there was no annoyance from dust, and the bright sun shone over all, as if *Providence smiled on the occasion which had made so many hearts happy.*"

We used to be thought *Republican*, and to be at least 3000 miles from the *fetes* and trappings of Royalty; and the shouts of a degraded and enslaved people. But our democracy has become strangely diluted, and we are at this moment not over 87 miles and a half from the scene of as much adulation and sycophancy, as ever the slaves of the old world paid to the Tyrants that lorded it over them.

We protest, in the name of *Liberty*, and of that *Democratic simplicity* which is now converted into Royalty and its trappings, against all this flummery, all this war upon simplicity, and the dignity of Freemen; and above all, against that irreverent spirit that would compare the entrance of *a mere man*, into a City, to that glorious spectacle when the eyes of the assembled universe shall be turned out to behold the glorification of "*the Saints made perfect.*"

MAN-WORSHIP.

Poulson's Philadelphia Advertiser, passes the following just strictures upon the parades at Philadelphia.

"It is not our purpose now to pause and animadvert upon the almost man-worship which has been paid by the populace, and some of their leaders: certain we are, however, that former Presidents never consented to be led about in this manner, and to receive the homage of a European Sovereign. Many a time did President Adams arrive at our wharves unannounced, and walk up from the wharf almost unattended, and like any other citizen of the republic. There is the less excuse for this vain glorious parade, as the excursion is not, one for the inspection of military, posts, &c. We would pay every proper respect to every one who arrives at the dignity of the first officer of the Union, but in the present case we are compelled to confess our belief, that the demonstrations from a party partake of something which goes beyond the instinct of the case."

As Bonaparte would not go to the Pope, the Pope went to Bonaparte.

The Richmond Enquirer hails with pleasure a pledge given by a "distinguished politician," in New-York, that the "friends of the administration in that State will not be found less zealous than their *associates* even in Virginia, in their endeavors to restrain federal legislation within constitutional limits."

This short extract admits that Mr. Ritchie and the Richmond Junto, who, *par excellence*, claim to be the friends of the administration in Virginia, are *associated* with the Albany Regency, who claim, to be, *par excellence*, the friends of the administration in New York. We call upon the people of the south to note this admission. "Out of the fulness of the heart the mouth speaketh." The Richmond Junto "*associated*" (mark the word) with the Albany Regency, and the Albany Regency *wedded* to the *Essex Junto*. To solemnize the nuptials between the latter, Andrew, himself the high priest of his party, travels to Boston, while Mr. Ritchie responds for their "associates" in Virginia!!

Are the people, the duped, cheated, and oppressed people of the south, prepared to sanction this "tripple alliance." Have they empowered Mr. Ritchie to enter into an "association" binding them to the high contracting parties? It is by no means sure that Gen. Jackson himself can bring the eastern matron into the polluted embrace of the arch *seducer*. Altho' he travels to Boston for the purpose, Mr. Webster may yet forbid the bans; and the intrigue, from which such golden harvests were anticipated, may fail of consummation.—Will Virginia, the fond, confiding, generous, chivalric Virginia, woo with open arms a festering debauchee, rejected by the proud aristocracy of the east, although he brought them the proclamation, and the bloody bill, as a marriage portion, presented by the President himself? Is Virginia, the land of our fathers, sunk so low that Thomas Ritchie can compel her to submit to such abomination? We do not believe it. It is impossible.

U. S. Telegraph.

A Mother's Love.—A writer in the Foreign Quarterly Review, relates the following anecdote of the plague at Leghorn in the village of Careggi, whether it were that due precaution had not been taken, or that the disease was of a peculiarly maligant nature, one after another, first the old and then the young, of a whole family dropped off. A woman who lived on the opposite side of the way, the wife of a laborer, the mother of two little boys, felt herself attacked by fever in the night; in the morning it greatly increased, and in the evening the fatal tumor appeared. This was during the absence of her husband who went to work at a distance and only returned on Saturday night, bringing home the scanty subsistence for this interesting family for the week. Terrified by the example of the neighboring family, moved by the fondest love for her children, and determined not to communicate the disease to them, she formed the heroic resolution of leaving her home, and going elsewhere to die. Having locked them into a room, and sacrificed to their safety even the last and sole comfort of a parting embrace, she ran down stairs, carrying with her the sheets and coverlet, that she might leave no means of contagion. She then shut the door, with a sigh, and went away.—But the eldest, hearing the door shut, went to the window, and seeing her running in that manner, cried out, "good by, mother," in a voice so tender that she involuntarily stopped. "Good by, mother," repeated the youngest child, stretching its little head out of the window. And thus was the poor afflicted mother compelled, for a time, to endure the dreadful conflict between the yearnings which called her back, and the pity and solicitude which urged her on. At length, the latter conquered; and, amid the farewells of her children, who knew not the fatal cause and import of those tears, she reached the house of those who were to bury her.—She recommended her husband and her children to them, and in two days she was no more."

THE FIRST BLISS OF MATRIMONY.

The charming society, the tender friendship it affords. Without a friend, it is not for man to be happy. Let the old Madeira sparkle in his goblets, and princely dainties smoke upon his table, not if he have to sit down with him no friends of the love beaming eye, alas! the banquet is insipid, and the cottager's dinner of herbs where love is, is to be envied.

Let the self-scraping bachelor drive on alone toward! Heaven in his solitary sulky, Lord help the poor man and send him good speed! But that's not my way of travelling. No! give me a sociable, with a dear good angel at my side, the thrilling touch of whose sweetly folding arm may flush my spirits into rapture, and inspire a devotion suited to the place; that best devotion, gratitude and love.

Yes, the sweetest drop in the cup of life is a friend; but where on earth is the friend that deserves to be compared with an affectionate wife! that generous creature, who for your sake, has left father and mother—looks to you alone for happiness—wishes in your society to spend her cheerful days—in your beloved arms to draw her latest breath—and fondly thinks the slumber of the grave will be sweeter when lying by your side! The marriage of two such fond hearts, in one united, forms a state of friendship of all others the most perfect and delightful. 'Tis a marriage of souls, of persons, of wishes, and of interests.

Are you poor? like another self she looks and saves the better half of your fortune. Are you sick? she is the tenderest of all nurses; she never leaves your bedside; she sustains your fainting head, and strains your feverish cheeks to her dear and anxious bosom. How luxurious is sickness with such a companion!

And are you prosperous? It multiplies your blessings ten thousand fold, to share them with one so beloved. Are you in her company?—Her very presence has the effect of the sweetest conversation, and her looks, though silent, convey a something to the heart, of which none but happy husbands have any idea. Are you going abroad? She accompanies you to the door—the tender embrace—the fond, lengthened kiss—the last soul melting look—precious evidences of love!—these go along with you—they steal across your delighted memory soothing your journey—while dear, conjugal love, gives a transport to every glance at home, and sweetens every nimble step of your glad return. There, soon as your beloved form is seen, she flies to meet you. Her voice is music—the pressure of her arms is rapture, while her eyes, Heaven's sweetest messengers of love! declare the tumultuous joy that heaves her generous bosom. Arm in arm she hurries you into the smiling habitation where the fire blazing, and the vestment warm, the neat apartment and delicious repast, prepared by her eager love, fill your bosom with a joy too big for utterance.

Compared with a life like this, how disconsolate is the condition of the old Bachelor! How barren of all joy! Solitary and comfortless at home, he strolls abroad into company. Meeting with no tenderness nor affection to sweeten company, he soon tires, and with a sigh gets up to go home. Poor man! his eyes are upon the ground, and his steps are slow; for, alas! home has no attractions. He sees nothing there but gloomy walls and lonesome chambers. Alone he swallows his silent supper—he crawls to his bed, and trembling, coils himself up in cold sheets, sadly remembering with tomorrow's joyless sun the same dull round begins again.

The Effects of the Holy Scriptures.—We were forcibly struck on Thursday last, says the New York Commercial Advertiser, at the Anniversary of the Bible Society, with a remark made by Mr. Bradford of Philadelphia, on the effect produced on the mind of a convict by reading the Holy Scriptures. The convict was a young German, who, for the crime of murder in the second degree, had been a long time in solitary confinement. He had been repeatedly visited by a German clergyman, to whom he made the most positive declarations of his innocence. After six months had elapsed, on leaving, him one evening, the clergyman pointed his attention to three verses in the New Testament, and particularly urged upon him the importance of the truths contained in them. He promised to read them—he did so—and when he threw himself upon his pallet for rest, he found that sleep had forsaken him—he turned again and again, but still there was no rest. The verses which had been pointed out to him made a deep impression upon his mind, and although he had for six months persisted that he was innocent of the crime of which he stood charged, the first words he uttered to the keeper in the morning were, "*I did commit that murder!* Being asked what had *now* induced him to confess, he pointed to the verses; they were as follows:

"If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

FROM A NEVER TO-BE-PUBLISHED BOOK.

Rules for being disagreeable in conversation.

1st. Speak in so low a tone that the one you address has to listen with painful attention.

2d. Always talk of yourself, your own family, or your own affairs.

3d. Ever address the one to whom you speak as if you were revealing some secret, holding your mouth to his ear.

4th. Talk mysteriously, and seem to leave some great matter unsaid.

5th. Hold your face so near to that of the person you address, as to compel him to inhale your breath, and if he turns away, follow him up. If you drink mint julips, chew tobacco, or take snuff, it will add an exquisite flavour to this rule.

6th. Before you begin to speak, make a motion that you are getting ready, move your lips, and thus keep your auditors in waiting for a while.

7th. When you have done speaking, and one begins to reply, break in upon and and stop him, and go on again yourself.

8th. Be so passionate that if the correctness of what you have said is questioned, you will let it be seen that you are mad.

9th. Have a hobby in conversation, and seek the plausible opportunity to introduce it, and then go over with the old story.

10th. Talk very elegantly and use uncommon words, taking care to let it be apparent that you do so only to show how much superior you are to those around you.

There are several other good rules, but as we do not intend now to write a complete treatise on the science of being disagreeable in conversation, we shall stop here, and we do it the more readily because any one of the above rules carefully followed, is sure to produce the desired effect.

Remorse.—The following picture of Remorse is copied from the Philadelphia U. S. Gazette. What a lesson does it convey!

"CLOUGH, [the murderer of the lovely and amiable Mrs. Hamilton] to the time of his sentence, and being remanded to prison for the last time continued to assert his innocence. On that day his manner changed, and he became apparently penitent. In a conversation with a gentleman preparing for the ministry, who had been his schoolfellow, he declared that he had laid a plan for Mrs. Hamilton's death a month before it took place; that he had determined if she would not have HIM, no other person should have HER.

"He now describes his dreams as being of the horrid and terrific kind; and relates one, in which he imagined himself descending a flight of stairs of interminable length ending in a black and indistinct abyss; the stairs seemed to turn, and left him hanging by his hands until he could hold on no longer. When the Court House bell rang to announce the verdict of the jury, Clough was found lying on the floor of his cell writhing in agony. His situation is indeed dreadful; sleep, the sweet restorer of nature, brings no relief to his desolate spirit; and he evidently longs to escape from the ocean of agony upon which he is tossed, and lie down upon the shore of death."

From the N. York Commercial Advertiser.

"*Well it's time you had.*—Miss Sarah Ann Webster, of Philadelphia, lately communicated to the editor of the Philadelphia Gazette, the fact of her marriage with Mr. Jonathan S. Paul a gentleman of that city. On the publication of the notice, Mr. Paul immediately made a public statement that no such marriage had or was likely to take place. We suppose Miss Webster was actuated by the same motives as Miss Ursula Wolcott, but her efforts were not crowned with the same success. Between the Wolcott and Griswold families, two of the most ancient and respectable families in Connecticut, there existed a remote relationship. Ursula Wolcott, afterwards the wife of the first Governor Griswold, was a lady of superior intellect and accomplishments, and perhaps unequalled in the State for sagacity and shrewdness. Notwithstanding the superiority of her endowments and the shining excellence of her character, she remained unmarried, until about the age of 30. Finding it at length indispensably necessary to turn her attention to matrimony, or become in fact, what she already was in name, an old maid, she remarked to her friends that she had come to the conclusion of spending a few weeks at Lyme for the purpose of courting her cousin Matthew.

On her arrival at Lyme, she found her cousin Matthew, who was also considered an old batchelor, more disposed to devote his attention to his Coke and Littleton, than to his cousin Ursula; but she was determined at all events to bring him to the point. She occassionally would meet him in the hall or on the stairs, and after carelessly passing him turn round and eagerly inquire, "what's that you said?" to which he would reply, that he had'nt said any thing. After several unsuccessful attempts to make him understand, she met him one day on the stairs, and after making the usual inquiry, and receiving the usual answer, she hastily replied, "*well I think it's time you had.*" Matthew could not avoid taking the hint, and a short time after, they became one of the most happy and respectable couples in Connecticut.

N. E. Weekly Review.

For the accuracy of that part of the foregoing anecdote which is presented for amusement we do not vouch. That Mrs. Griswold was a lady of superior intellect, and of great sagacity is unquestionable—and that talents and genius are not unfrequently transmissible from generation to generation, may be inferred from the fact that she formed a link of connection between the two families mentioned, which, between the years 1754 and 1817, furnished five out of eleven governors of that State, who bore to her the respective relations of father, husband, brother, son and nephew. They were all distinguished for unbending integrity and exalted talents.—Her father was the Hon. Roger Wolcott—her husband is named in the anecdote—her brother, the Hon. Oliver Wolcott, sen.—her son, the Hon. Roger Griswold, and her nephew, the Hon Oliver Wolcott, the younger, who died in this city a few days since. One of her uncles, the Hon Erastus Wolcott, was Lieutenant Governor of that State, and the late Alexander Wol. Esq. who was nominated by President Madison to be a Judge of the Supreme Court of United States, was also her nephew. A great number of the collateral members of the two families held honorable and responsible offices, and were distinguished for superior abilities and attainments.

From the National Intelligencer.

Few things, occurring abroad, are of more importance to the United States, in the present peaceful relation of this government to the rest of the world, than the measure now in agitation in the Councils of Great Britain, which has for its object the amelioration of the condition of Slaves in her Colonies. The last Mail brought us, by way of New York, an outline of the plan of the British Ministry for accomplishing this purpose; a purpose laudable in itself, doubtless, but surrounded with difficulties, which make it almost impracticable. If the object is ever to be attained, at least, we apprehend it will not be by legislation, on the part of persons not representing, in any material degree, the interest legislated upon and not sufficiently informed of its nature, to be able to legislate upon it intelligently, and providently.

By this class of persons, however, the scheme of the British Ministry, which will be found amongst the Foreign News in the paper of to-day has been obviously devised. An ignorance of the actual condition of the slave population runs through the whole of it. The possession on the part of the negroes of intelligence and habits of reflection is implied, to an extent not warranted by facts. The change proposed in their condition is, besides too sudden.—The requisition to the master to make weekly payments, &c. is not suited to the condition of an agricultural community, in which slave labor is extensively employed. Planters cannot, in the nature of things, make weekly payments: it is well if they can pay, once a year, the debts which they necessarily contract for the maintenance of themselves and plantations.

There are other objections to this scheme. There is, in fact, an inherent and insuperable difficulty in the legislation concerning slave-holders and their property, by those who are not only slave holders themselves, but cannot be made to comprehend the nature of that relation. For that very reason it was, that, in framing the constitution of the U. States, that subject was left exclusively to the legislation of the several States, that the Congress of all the States cannot touch it without a palpable usurpation of the reserved rights of the States and the People. The several States alone, within which this class of population exists, could act upon it, even to ameliorate its condition, with the least probability of doing good, or indeed of avoiding to do mischief. The *silence* of the Constitution of the United States on that subject therefore is a most wise one.

OUTLINE OF PLAN.

London, May 11.

1. That every slave, upon the passing of this act, should be at liberty to claim, before the protector of slaves, custos of the parish, or such other officer as shall be named by his Majesty for that purpose, to be registered as an apprenticed laborer.

2. That the terms of such apprenticeship should be—

1st. That the power of corporal punishment should be altogether taken from the master, and transferred to the magistrate.

2d. That in consideration of food and clothing, and such allowances as are now made by law to the slave, the laborer should work for his master three-fourths of his time, leaving it to be settled by contract whether for three fourths of the week or each day.

3d. That the laborer should have a right to claim employment of his master for the remaining one fourth of his time, according to a fixed scale of wages.

4th. That during some one fourth of his time, the laborer should be at liberty to employ himself elsewhere.

5th. That the master should fix a price upon the laborer at the time of his apprenticeship.

6th. That the wages to be paid by the master should bear such a proportion, to the price fixed by him, that for the whole of his spare time, if given to the master, the negro should receive 1-12th of his price annually; and in proportion for each lesser term.

7th. That every negro, on becoming an apprentice, shall be entitled to a money payment weekly, in lieu of food and clothing, should he prefer it, the amount to be fixed by a magistrate with reference to the actual cost of the legal provision.

8th that every apprenticed laborer to be bound to pay a portion, to be fixed, of his wages, half yearly, to an officer to be appointed by his Majesty.

9th. That in default of such payment, the master to be liable, and, in return, may exact an equivalent amount of labor without payment in the succeeding half year.

10th. That every apprenticed negro, on payment of the price fixed by his master, or such portion of it as may from time to time remain due, be absolutely free.

11th. That every such apprentice may borrow the sum so required, and bind himself, by contract before a magistrate, for a limited period, as an apprenticed laborer to the lender.

3d. That a loan to the amount of £15,000,000 sterling be granted to the proprietors of West-Indian estates and slaves on such security as may be approved by commissioners appointed by the Lords Commissioners of his Majesty's Treasury.

5. That such loan be distributed among the different colonies, in a ratio compounded of the number of slaves, and the amount of exports.

5. That the half yearly payments hereinbefore authorized to be made by the apprenticed negroes be taken in liquidation of so much of the debt contracted by the planter to the public.

6. That all children who at the time of the passing of this act shall be under the age of six years, be free, and shall be maintained by their respective parents.

6. That on failure of such maintenance, they be deemed apprentices to the master of the parents (without receiving wages) the males 'till the age of 24, the females to the age of 20, at which periods respectively, they and their children, shall be absolutely free.

8. That this act shall not prevent his Majesty from assenting to such acts as may be passed by the Colonial Legislatures for the promotion of industry or the prevention of vagrancy, applicable to all classes of the community.

9. That upon the recommendation of the local Legislatures, his Majesty will be prepared to recommend to Parliament, out of the revenue of this country, to grant such aid as may be deemed necessary for the due support of the administration of justice, of an efficient police establishment, and of a general system of religious and moral education.

A very ingenious and beautiful machine for making pins, has been invented by Mr. J. J. How, of New York. The machine is able to complete from the wire, forty or fifty pins per minute, with the heads fastened in the best manner. The inventor sails on the 10th inst. for England to take out a patent both there and in France.

THE LATE COL. WM. MACREE.

COMMUNICATED BY ONE WHO KNEW HIM WELL.

WILLIAM MACREE was a native of Wilmington, N. C. the son of Capt. G. S. MACREE, of the Continental Line of that State. In the year 1803, at the age of 14 he was accidentally met by the late and venerated Chief of the Engineers, Col. WILLIAMS, who, discovering in him an ardent and inquisitive mind, procured for him a Cadetship of the Military Academy. In two years, MACREE was commissioned in the Engineers.

At the commencement of the late war, he had obtained a Majority in that corps. The war roused his genius, and brought it to notice. His talents had been usefully employed at various points of the Union, between Georgia and Canada. The annals of the frontier war at Niagara show suit to MACREE's military genius and valor, Gen. BROWN with just magnanimity ascribed much of the best success of the army.

Peace found the virtuous and modest MacRee rewarded with brevets. In the following year the Government associated him with the then Major (now Colonel) THAYER, in a mission to France, to collect the ords of European military science and experience, for the use of the Military Academy; which service was most ably performed. In the year 1819, Col, MACREE retired from the army to private life, from whence the Government & individual States sought to draw his talents for prominent stations, which he modestly declined —finally accepting the Survey-or-Generalship of Missouri, &c. In the discharge of the duties of that troublesome and thankless office, preparatory to again retiring to privacy, his career in this life was arrested by cholera, in the 46th year of his age, at St. Louis, in May 1833.

Colonel MACREE was distinguished by a highly cultivated mind, strong reasoning faculties, and a safe judgment; to which were united the talents of a General and the virtues of benevolence. His society was eagerly coveted; his conversation was most interesting. His retiring modesty and defference to others, made it difficult to draw him forth; but when the growing interest of a topic had excited his attention, his eloquence became alike attractive and instructive. Educated by and for the nation, at an institution where sectional and personal objects are lost in a patriotic devotion to the whole Union, entire and free, MACREE was never known to be a member of any political party.

From early youth his deportment was ever grave and dignified; his personal attachments few, warm, and steady.

A WARNING TO THOSE WHO DESERT THE TEMPERANCE CAUSE.

George Dennison, who was executed at Chenango, New York, on the 19th ultimo, said at the gallows: "Never should I have come to this fatal scaffold, nor would this fatal cord have ever ended my existence, had I not made too free use of ardent spirits! I have been told, time after time, it would prove my ruin. if I did not leave it off. But I turned a deaf ear to all their counsels and advice. Here, you see what one of your fellow mortals has brought on himself by intemperance. Perhaps some will say they are not afraid of ardent spirits bringing them to the gallows.—Perhaps it may not, but if it does not ruin you one way, it will another. Two years ago, this very month, I put my name on the Temperance list, but did not let it be there, but three or four weeks, before I had it taken off, and then was the time I missed the point. Had I let my name stand there and lived up to it, never, no never should I have come to the scaffold."

Cape de Verd Sufferers.—The extent and degree of suffering endured by the hapless people of the De Verds may be imagined from the fact that the population of the Islands amounts to 88,460 persons; and that out of this, in the course of the year 1832, 30,500 persons died of starvation. It is alledged that this account, instead of being exaggerated, does not include the whole number—*many having died in the fields, many devoured by the dogs, and some even by their own frantic fellow sufferers!* This picture of horror is unparalleled in the human race.

FROM THE WESTERN FREEMAN.

Shelbyville, Tenn. May 8.

TO THE PUBLIC.

Whereas my husband Benjamin has advertised me as having left his bed and board—but as he has no *bed nor board*, (he having made over his property to his children with a view of starving me,) he has now left me, to shift for myself the second time. This is therefore to forewarn all persons from harboring him, until he provides for maintenance, and gives security for that and his good behaviour.

To all good people who wants him described, [ted;
To running away he has long been addic-
He desorted his country, being scared at a ball,
And ran home the greatest hero of all.
For such service as this he obtained a pension,
How well he deserved it I need not mention;
But one thing for all I needs must acknowledge,
He's the worst husband God ever made to my knowledge.

SUSANNA CARSON.

A Preacher's son being asked, what profession he intended to study, replied that, "he beleived he could make as much by preaching as any thing else."

THE CAROLINIAN.

FIAT JUSTITIA RUAT COELUM.

SALISBURY:

JULY 1, 1833.

We are authorised to announce CHARLES FISHER, Esq. as a Candidate to represent the County of Rowan, in the Commons of the next Legislature.

THE JEWS.

In our last week's paper, we gave part of a debate in the British Parliament, on the subject of toleration towards the Jews.

To day we publish the speech of Mr. McCauly, on the same subject, and we commend it to our readers as a delightful treat, not only to the intellect, but to the heart.

After the exposition which we gave, in our first paper, of our political views, we did not expect to escape the denunciations of two classes of men; namely, of those, in the first place, who are equally unacquainted with *our character*, and with the principles we advocate; and, secondly, of those who do not scruple to use *any means* to effect a favorite object,

But we *did* expect to be treated with ingenuousness by those who have long known us, who have professed a feeling for us warmer than mere respect, and for whom *we* have cherished the purest friendship. In this expectation however, we fear we have been mistaken: we fear the demon of party has gained access to the hearts of some of our most valued friends, and, in a few short weeks, blighted the fruits of many years.

We much regret this.—We entered upon our editorial course fully aware that it would not always be a "primrose path;" but we determined, on our part, while pursuing an open and decided course in politics, to treat those who might differ with us with courtesy and with candour; and especially to refrain from remarks, insinuations, and inuendoes which were calculated to disturb the harmony of families and friends, and do violence to all the charities of private life.

From this prescribed line of conduct we shall endeavor not to depart: no *slight* cause shall provoke us to depart from it. Yet we wish all concerned to understand, distinctly, that if we should forbear to retort their illiberal remarks, it is not from the fear of weighing arguments, or character either with them, but that it is because we do not wish to see peace and harmony banished forever.

In times, when the prejudices of party spirit are permitted, too often, to extinguish long-cherished friendships, it is peculiarly grateful to find some who are proof against a too common infirmity, who can differ with us in politics, and still feel towards us as friends.

The good wishes of our friend of the Raleigh Register, we cordially reciprocate. He is true to the motto of his paper.

STATE RIGHTS.

We have said that many of the States have asserted the right to interpose their power, against the exercise within their limits, of an unconstitutional act of Congress.

The cases of Virginia, Massachusetts, and of New York have been cited, and we shall go on to show others, in which the right has been asserted, and maintained.

PENNSYLVANIA LEGISLATURE.

HOUSE OF REPRESENTATIVES, March 1, 1809.

Report on the Governor's Message relative to the Mandamus of the Supreme Court of the United States, in the case of Gideon Olmstead.

The committee to whom was referred the message of the Governor of the 27th February —*Report*,

That the subject referred to them, has not failed to engage their most serious reflection.—They have viewed it in every point of light in which it could be considered. It is by no means a matter of indifference. In whatever way the legislature may decide, it will be in the highest degree important We may *purchase peace by a surrender of right*, or exhibit to the present times, and to late posterity, an awful lesson in the conflicts to preserve it. It becomes a *sacred duty* we owe to our common country, to discard pusillanimity on the one hand, and rashness on the other. In either case we shall furnish materials for history; and future times must judge of our wisdom, or our weakness.—Ancient history furnishes no parallel to the Constitution of this United Republic. And should this great experiment fail, vain may be every effort to establish rational liberty. The spirit of the times gives birth to *jealousy of power*; it is interwoven in our system, and is, perhaps, essential to perfect freedom and the rights of mankind. But this jealousy urged to the extreme, may eventually destroy even liberty itself. As connected with the Federal system, the State Governments, with their *inherent rights*, must, *at every hazard, be preserved entire*; otherwise the General Government may *assume* a character, never contemplated by its framers, which may change its whole nature."

The Committee then progeed to give a detailed and minute account of all the facts and circumstances from the commencement of Olmstead's case, until they come to the resolution of Congress sustaining the jurisdiction of the United States Admiralty Court of Appeals, upon which they make the following observations:

"But it had no effect upon Pennsylvania, tenacious of her own rights resting upon her own laws, and understanding, *as well* as any other State, the *extent of the power of Congress*, and the authority she *had consented* to vest in that body. Committees were appointed to confer with a Committee of Congress, but every conference was ineffectual: and by an unanimous vote of the General Assembly, the following decisive instructions were transmitted to the Pennsylvania delegation in Congress:

"It is the proper business, and the strict right of juries to establish facts; yet the Court of Appeals took upon them to violate this essential part of jury trial and to reduce in effect this mode of jurisprudence to the course of the civil law: *a proceeding to which the State of Pennsylvania cannot yield.*"

"Although the Committee, in common with every member of the House, reverence the Constitution of the United States, and its *lawful authorities* yet there is a respect due to the solemn and public acts, and to the honour and dignity of our own State, and the unvarying asserting of her right for a period of thirty years. Your committee therefore, offer the following resolutions:

"*Resolved by the Senate and House of Representatives of the Commonwealth of Pennsylvania, &c* That as a member of the Federal Union, the Legislature of Pennsylvania acknowledges the supremacy, and will cheerfully submit to the authority of the General Government, *so far as that authority is granted by the Constitution of the United States.* But while they yield to this authority, when exercised *within* constitutional limits, they trust they will not be considered as acting hostile to the General Government, when AS GUARDIANS OF STATE RIGHTS, they cannot PERMIT AN UNWARRANTABLE USE OF THOSE RIGHTS, by an undue *construction of power in the United States' Courts.*

"*Resolved*, That in a Government like that of the United States, where there are powers granted to the General Government, and rights reserved to the State, it is impossible, from the imperfection of language, so to define the limits of each, that difficulties should not sometimes arise from a collision of powers; and it is to be lamented that *no provision is made* in the Constitution, for *determining disputes* between the *General* and *State Governments*, by an impartial tribunal, when such cases occur.

"*Resolved*, That from the construction the United States Courts give to their powers, the harmony of the States, if they resist encroachments on their rights, will frequently be interrupted: and to prevent this evil, they should on all occasions, *yield to stretches of power*, the *reserved rights of the States will depend on the arbitrary power of the Courts.*

"*Resolved*, That, should the independance of the States, as secured by the Constitution, be destroyed, the liberties of the people, in so extensive a country, cannot long survive. To suffer the United States Courts to decide on State Rights, will, from a bias in favor of power, necessarily destroy the Federal part of our Government; and whenever the Government of the United States becomes consolidated, we may learn, from the history of nations, what will be the event."

These resolutions are clear, pointed, and decided. The first, expresses the willingness of the State of Pensylvania, *to submit cheerfully*, to the authority of the Gen. Government, *as far as that authority is delegated by the Constitution of the United States*: but a determination to *resist* that authority, when an attempt is made to *exercise it without such delegated right.*

The second resolution, laments that *no provision is made* in the Constitution, for *determining disputes*, between the *General* and *State Governments, &c.*

These two, together, cover the whole ground of State rights, as claimed by South Carolina, and for the assertion and maintenance of which, although not a drop of blood has been shed *she* has been denounced for treasonable designs for an attempt to destroy the Union!!

But let us proceed with the Resolutions The third and fourth, designate the *immediate* consequences to be apprehended from the submission of the States, on *all* occasions, to stretches of power: they say that it must destroy the *federal* part of our Government; by which they mean that consolidation will ensue in other words, that the States will be divested of their exclusive rights to legislate on subjects affecting their local and peculiar interests, and that Congress will dictate laws to them on *all subjects whatsoever. This would be consolidation.* And the last resolution of the Legislature of Pennsylvania, says, "We may learn, from the history of nations, what will be the event."

And what does "the history of nations," teach us to expect from consolidation? Why, it teaches that, upon the ruins of our once-glorious Republic, an Aristocracy, a Monarchy, or a military despotism would arise; and that the free and happy people, of these United States, would become the *slaves* of haughty and tyrannical Lords! Are we prepared for such a state of degradation? Has it already come to this, that many of that illustrious generation, which achieved our independence, are destined to outlive the spirit of liberty, and with eyes, almost undimmed by age, to behold the fair inheritance basely surrendered, by their degenerate sons to the wiles of intrigue or to the force of arms? Now we deem more favorably of the intelligence and spirit of Americans: we cannot believe that many of them are, yet, so lost to patriotism, and to prudence, as to trust their destiny to the desperate alternatives of consolidation or disunion.

Let them continue to watch, with jealousy, the strides of power, and to oppose with firmness, the movements of usurpation, and, they will preserve the constitution, they will preserve the union, and the liberties of the country.

But if they suffer themselves to be deluded by the senseless cry of treason, rebellion, nullification, and the thousand other sounds which are rung to terrify them into absolute submission to *unlimited power*, they will awake too late, to the mournful discovery, that the days of their republic, and of their freedom, *have been numbered!*

INTERNAL IMPROVEMENT.

Deluded, and many of them seriously injured by the famous Yadkin scheme, which failed through bad management, the people in this section have listened, with distrust, to new propositions for similar undertakings But we are pleased to find, that a reaction has commenced, and that the people are becoming more and more convinced of the necessity for action.

When cotton was worth $30, and other products a proportionate price, our remoteness from market was a disadvantage less striking than it is *now*, when the cost of transportation consumes so great a portion of our produce as to render agriculture profitless and discouraging.

We have seen a large portion of the United States, including that modern *land of promise* the "far West," but we have not yet seen a region more desirable, and possessing more natural advantages than the Western section of North Carolina. But while *nature* has done so much for us *art* has done nothing,—yes, worse than nothing; she has exhausted millions of acres once as fertile and as fair as the majestic forests and boundless prairies of the West. We cannot expect to see such improvement in the arts which mark the progress of society until the tide of emigration shall be checked; and this can only be effected,—strong as is the attachment of North Carolinians to their birth place,—by raising up a counteracting attraction at home. Whence, the day shall come, when North Carolina shall awake to her true interest and adopt a prudently devised system of improvement, not only in roads but also in education, a brighter era will commence, and we shall cease to plod cheerlessly along under the reflection that we [illegible] generation, and the desertion of [illegible] endeared to us by the purest recollections of our youth, and the most affecting associations of our riper years.

FOURTH OF JULY CELEBRATION.

At a meeting of the citizens of Mocksville and its vicinity, convened for the purpose of making arrangements for the Celebration of the 57th Anniversary of American Independence, John Clement being called to the chair, and James K. Nisbet appointed Secretary, the following preamble & resolutions were read & adopted:

Whereas the 57th Anniversary of American Independence is near at hand, and whereas each annual return of that glorious day on which the Sun of civil and religious liberty first dawned on an oppressed people, is hailed with joy and gladness, not only by the inhabitants of the United States, but by the friends of freedom in every clime. And, whereas, we a few of the assembled citizens of Rowan County anxious to vie with the foremost of our neighbours in the manifestation of our attachment to the institutions under which we live, and to contribute as much as lies in our power to the perpetuation of the same.

Be it therefore resolved, That we, citizens of Rowan County, will cordially unite in celebrating the 4th of July next, at Mocksville, in a decent and republican manner.

Be it further resolved, That a committee of five persons be appointed, to make the necessary arrangements for that purpose.

Be it further resolved, That a committee of six persons, be appointed to prepare Toasts for the occasion.

On motion of Dr. Martin, James Cook was appointed to deliver an address on that day.

On motion, it was agreed, that Col. Harbin should read the Declaration of Independence, together with the State Constitution and the amendments proposed thereto.

On motion, it was resolved, That Dr. James F. Martin, act as President of the day, and Richmond Pearson, Col. Kelly and Isaac D. Jones, act as Vice Presidents, and Capt. Jesse A. Clement act as Marshal.

The following persons were then appointed a committee in pursuance of the 2d Resolution, viz: James Cook, Dr. James F. Martin, James Nisbet, Col. Harbin and R. M. Pearson.

The following persons were appointed a committee in pursuance of the 3rd Resolution, viz: James Cook, R. M. Pearson, Thomas McNeely, Col. Harbin, Nathaniel Taylor & John Clement.

On motion it was further resolved, That the surviving Soldiers of the Revolution be requested to attend and partake of the festivities of the day.

On motion, it was further resolved, That the proceedings of this meeting, be signed by the Chairman and Secretary, & sent to the Editors in Salisbury for publication.

JOHN CLEMENT, Ch'm.

JAMES NISBET, Sec'y.

June 27th 1833.

TEMPERANCE.

The annual meeting of the Jersey Settlement Temperance Society, will take place at Wesley's Chapel, on Thursday the fourth of July next. By request, Maj. JOHN BRAND, Jr. will deliver an address suited to the occasion. The public are generally invited to attend and unite with us, their influence, in putting down the great evil of Intemperance, which has, and is yet, doing so much evil in our land.

B. B ROBERTS, Sec'y.

June 24, 1833.

FOR THE WESTERN CAROLINIAN.

"OCCUPY TILL I COME."

This is a part of an instructive parable which our Saviour addressed to His disciples as He journied to Jerusalem, to attend the last Jewish passover, which He ever graced with His presence in this world. Christ went up to Jerusalem at this time having death with all its horrors full in view. This mandate therefore, demands our serious attention and practical regard. Our beloved saviour no doubt spake this parable at the time and under the circumstances which He did, in order to correct an error that existed in the minds of His friends and disciples. "And as they heard these things, he added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." I shall not detain my reader with any further preliminary remarks, but proceed to make an application of this command of the compassionate saviour to His professing followers in our day. For we are told "that no scripture is of private interpretation" I would then state that all men, and members of the church in a peculiar sense, are stewards employed by Jesus Christ to labour in His vineyard, and that they have all received talents from Him, the improvement of which, He will demand in the day of Judgment. There are many points in this passage of sacred writ, on which I might remark, but I shall content myself by considering it with reference to christians labouring in the cause of sunday schools; Christ says "*go into my vineyard and work.*" Sabbath schools need no encomium from me to recommend them; do they have the broad seal of Jehovah stamped upon them. People are generally too well apprised of the great and inestimable blessings of well conducted sunday schools to hesitate for one moment to say that they recommend themselves to the notice and acceptation of every individual.

Where is the christian, where is the philanthropist, that does not feel a deep interest in the prosperity of this cause?

But are christians doing all they ought or all they can do for the cause of Christ? I answer unhesitatingly they are not.

That man who is most energetically and actively engaged in this work will tell you he is not doing all that he ought to do for this noble institution. Let us examine some of those excuses that professing christians sometimes plead as reasons why they do not labour for their saviour in this cause.

One man says, "I am very friendly indeed to this institution, and believe that it is exerting a powerful influence in the moral world; but our sunday school is supplied with teachers, therefore, I do not think it necessary for me to labor in this field."

I have no doubt but this excuse is pleaded many a time by those who profess to love Jesus Christ upon their personal services are very much needed in that school which they thought was so well supplied with teachers. They have not visited their school (as they are pleased to call it, and I know of no reason why they should call it theirs) in six months or a year, and of course they do not know whether their assistance is needed or not.

Will this excuse satisfy Jesus Christ as a reason for disobeying His holy command? The Greek word translated occupy, might be rendered, *Trade, be busy.* Well for arguments sake, we will even grant that their assertion which they plead is a good one as it regards the school in their church or neighbourhood, yet may they not do much good by establishing others? There are many places in our country where if such schools were once established the people would carry them on themselves. They are not very well acquainted with the system of sabbath school teaching but are desirous of receiving assistance and information from those who are capable of it. The cry of many is "*come and help us,*" can christians hear this pressing call of their dying fellow men without emotion?

That man who labours most faithfully for God is without doubt the most happy. Then on the ground of self interest we ought to enlist in this cause. Soldiers of the cross should not look upon engaging in sabbath schools as a drudgery; but as a privilege. It is the ardent desire of the writer of this article that every professor of Religion, "would come up to the help of the Lord, against the mighty," and devote himself unreservedly to this good work.

I long to see that day when there shall be a general awakening among christians on this subject! This excuse is sometimes pleaded, "there are others who are much better qualified for teachers than I am, therefore, I will not take a class yet." Permit me, dear reader, to tell you that this excuse will not stand you in the day of final account. You doubtless recollect very well the case of the unprofitable servant of whom we have an account in the New Testament, that received one talent, and likewise know full well how he fared. Now your case is much like his. Your excuse, when properly considered amounts to about this. some have received five, some ten. talents, and they may go to work as hard as they like, but I, who have received one, will not move one finger in this cause. Is it the teacher who possesses the most talents that is always the most successful in leading immortal souls to the saviour? It is not the case. I am gratified to see talents, education and genius all devoted to this delightful employment, but what can these do without the blessing of God? That man or that lady who enlists in the work of the Lord with pure motives and with a desire to advance the glory of God and promote the salvation of souls, shall find the pleasure of the Lord prospering in his hands. The Lord hath said, "He that watereth others shall also himself be watered."

Permit me now to offer some reasons why we should thus occupy, should thus labour in our Lord's vineyard.

The first reason that I shall present to the consideration of the reader, is that he is a steward of God. He is not his own, but he is bought with a price, and he. therefore is bound to glorify his Father who is in heaven, by putting out his money on interest to use a term familiar to every body.

All that we are, and all that we have, christian reader, belong unto the Lord. Therefore being stewards for God, it becomes us to be diligent in business, fervent in spirit serving the Lord. Another reason why we should thus occupy is, immortal souls are perishing around us for lack of that very knowledge which we are capable of imparting! Oh! when we reflect what our blessed Lord and saviour has done for us and our salvation, and what He is now doing, shall we not be stirred up to labour more heartily in the great work of leading little children to the Lord our precious saviour? Is it possible for the child of God to behold his fellow men, (perhaps his own relations, his own children) making their way to hell, to the chambers of eternal darkness, and feel no disposition to reach forth his hand and use all his energies to snatch them as brands from everlasting burnings! It becomes every christian to ask himself, what can I do for the cause of my saviour? He should say, *Lord what will thou have me to do?* God grant that we may all set about this work in good earnest. God has given to every one his work, he has bestowed upon every one his talent or talents, and his language is "*Go work, go trade.*" God, my christian reader, has placed no man in this world and given him a work to do, without also endowing him with necessary grace for the right discharge thereof. If we devote ourselves to God's work in good earnest, we may be, yea we shall be, instrumental in converting sinners. Let us therefore work while it is called day, for the night cometh when no man can work.

The last reason that I shall offer at present is, that we shall soon be called to render up our account. All the stewards shall be assembled at the Judgment seat of Christ, to show how much each one shall have gained by trading.

Oh, will not many professing christians reproach themselves, when they come to die for not having devoted more of their time and talents to their Master?

He that is not labouring in God's vineyard, is not *occupying* according to the trust of Jesus Christ. Let us therefore, my christian friends spend and be spent in the cause of our beloved Master. Let us labour *hard*, for we cannot labour *long*. May God influence us to engage all our powers in this noble *Institution*, and be faithful until death.

Dear reader! Permit me to ask you the following questions, viz: Do you pray for sunday schools in your secret retirements? Do you speak well of them in presence of your family and to all with whom you are daily brought in contact? Do you show by your example, (that is by attending the school in your church or neighbourhood, and encouraging the teachers and scholars by displaying a deep interest in the prosperity of the school and the salvation of the souls of the pupils) that you have their welfare at heart? Do you attend regularly at the school to which you belong? Are you a superintendent or teacher, and do you ever allow yourself to be absent from the school all or a part of the day, without having a good reason for such a course of conduct? Do you engage in this work from a desire to promote the glory of God, and the salvation of souls? Are you a professor of Religion, and do you ever view yourself in the sunday school, as does sabbath after sabbath and month post examine without your visiting the school to which you send your children, and are you safe by acting in this way, give the best evidence you have to your God, His church and your own children?

A FRIEND OF SUNDAY SCHOOLS.

Married.

MARRIED in Mecklenburg County, by the Rev. Hall Morrison, on Thursday the 20th ult. Mr. Lewis G Scarborough, of this town, to Miss Lucinda Dinkins.

On the 21st ult., at the seat of Mr. Joseph Chambers, in Iredell County, by Andrew Simpson, Esq., Mr. Gideon W. Cowan to Miss Harriet B. Long, both of this County.

In this County, on Thursday the 13th ult. by the Rev Wm. A. Hall, Mr. Elisha Irwin to Miss Lauretta T. Anderson.

In this County, on the 13th ult. by L. Bringle, Esq., Mr. Alexander Trexler to Miss America Brown.

Died.

In this vicinity, on Saturday the 22nd ult. *James Brandon*, infant son of Mr. Thomas Kincaid.

NEW CHEAP SPRING & SUMMER GOODS.

THE firm of HACKETT & LESLEY having been dissolved, the business in future will be conducted by

S. LESLEY & SON,

Who are receiving direct from

New-York & Philadelphia

A COMPLETE ASSORTMENT OF

Spring and Summer

GOODS,

Of the latest importations, comprising

Dry-Goods, & Groceries

Iron, Nails & Steel,

Hard-Ware, Cutlery, and

PLATED WARE,

Saddlery, Crockery, &c. &c.

—ALSO—

A GENERAL ASSORTMENT OF

Carpenter's, Cabinet-Maker's, and

Blacksmith's Tools.

LIKEWISE, A GOOD SUPPLY OF

Greek, Latin and English

SCHOOL BOOKS.

And all other articles usually kept in retail Stores, which they intend selling at such prices for cash, or on a short credit to punctual dealers.

They respectfully invite their friends and the public generally, to call and examine the assortment for themselves.

Cotton, Corn, Oats, Flaxseed, Beeswax, Tallow, and almost every description of country produce will be taken at fair prices, in exchange for goods.

Salisbury, N. C. 1st May, 1833. 7tf

CATAWBA SPRINGS.

William S. Stanton,

RESPECTFULLY informs his friends and the public generally, that this delightful

SUMMER RETREAT

is now open for the reception of company

He flatters himself, that having since the last season made considerable improvement in the way of building, and recently purchased of the original importers in the city of N. York all such articles as are necessary for the keeping of a good house, that he will be enabled to render it agreeable and comfortable, the seat of all such as may honor him with their company.

He deems it altogether superfluous to say any thing of the mineral qualities of these Springs, as they have proven of the most salutary advantage to all such as have tried them.

All that he will say in conclusion is, that no exertions will be spared to render his accommodations as good as any in the Western part of the State.

Lincoln Co. N. C. May 24, 1833. 6t83

NEW BOOK STORE,

CHARLOTTE, N. C.

THE Subscriber respectfully informs his friends and the public, that he has opened a

BOOK STORE

In Charlotte. It will be his object to keep constantly on hand, *at low prices*, a valuable assortment of such Books as are in general demand in this part of the country. He will endeavor to procure, at as early day, new and interesting publications. He has also,

Blank Books, Maps, Paper of various qualities, Quills, Inkstands, Penknives, Spectacles, Thermometers, Pencils, Slates, &c. &c.

He hopes to make his establishment worthy of the patronage of an enlightened community.

DANIEL GOULD.

Charlotte, June 3, 1833. 6t83

NOTICE.

I AM anxious to close my business in the County of Rowan, and a duty I owe to my DEBTORS, induces me to give this PUBLIC NOTICE, that all notes, accounts, and demands whatsoever must be settled forthwith, or, I shall be under the disagreeable necessity of putting them in a course of collection where COSTS will be incurred.

I will attend at Mocksville every law day for the purpose of effecting this object.

ROBERT HARGRAVE.



POETRY.

THE SUMMER FETE.

A Poem with Songs—By Thos. Moore, Esq.

It is needless to speak in praise of the contents of this work, Mr. Moore's character as a Poet being too well known to need any favora ble remarks from us. We extract one or two songs from it, which we annex, that our readers may judge for themselves.

SONG.

Array thee, love, array thee love,
In all thy best array thee;
The sun's below—the moon's above,
And Night and Bliss obey thee.
Put on thee all that's bright and rare,
The zone, the wreath, the gem,
Not so much gracing charms so fair,
As borrowing grace from them.
Array thee, love, array thee, love,
In all that's bright array thee;
The sun's below—the moon's above;
And Night and Bliss obey thee.

Put on the plumes thy lover gave,
The plumes, that proudly dancing,
Proclaim to all, where'er they wave,
Victorious eyes advancing.
Bring forth the robe, whose hue of Heaven
From thee derives such light,
That Iris would give all her seven
To boast but *one* so bright,
Array thee, love, array thee, love,
&c. &c. &c.

Now hie thee, love, now hie thee, love,
Thro' Pleasure's circle hie thee,
And hearts, where'er thy footsteps move,
Will beat, when they come nigh thee.
Thy every word shall be a spell,
Thy every look a ray,
And tracks of wondering eyes shall tell
The glory of thy way.
Now hie thee, love, now hie thee, love,
Thro' pleasure's circles hie thee,
And hearts, where'er thy footsteps move,
Shall beat when they come nigh thee.

THE BRIDE.

A Ballad, written by Charles Jeffreys.

Oh! take her, but be faithful still,
And may the bridal vow
Be sacred held in after years,
And warmly breathed as now,
Remember, 'tis no common tie
That binds her youthful heart,
'Tis one that only truth should weave,
And only death can part.

The joys of childhood's happy hours,
The home of riper years,
The treasured scenes of early youth,
In sunshine and in tears,
The purest hopes her bosom knew,
When her young heart was free,
All these and more she now resigns,
To brave the world with thee.

Her lot in life is fixed with thine,
Its good and ill to share,
And when I know 'twill be her pride,
To sooth each sorrow there;
Then take her, and may fleetig time
Mark only joy's increase,
And may your days glide sweetly on
In happiness and peace.

MORAL.

From the Petersburg Times.

FEMALE BIBLE SOCIETY.

We crave pardon of the estimable au thor, for the liberty we take in giving general publicity to the following Address, which was intended merely for local circulation. But in our view, it is a composition, too meritorious in itself, and treats of a subject far too important to the human family, to be confined to the limits of this town, or of this State. It appeals to the "fairer portion of creation," in behalf of the "best of causes"—to mothers, wives, sisters, to give their aid to the circulation of the *Holy Scriptures*,—that Book, which not the Presbyterians alone, nor the Episcopalians, nor Methodists, nor Baptists, exclusively, have undertaken to distribute—but which *Christians* of every name, all who acknowledge the *true* God, have united in resolving "shall be given to the whole world!" Who will not cry, *God speed to the work?* And who will say, that in so good, so pious, so patriotic, so noble an undertaking, demanding the utmost efforts of *all* mankind, *Females* shall be denied participation?—*Woman* alone—

"*Not she* with traitrous kiss her Saviour stung—
"Not she denied him with unholy tongue:
"*She*, while Apostles shrank, could danger brave,
"Last at his cross, and earliest at his grave!"

She, in fine, whose "hand is ever open as day to melting charity"—whom the celebrated Traveller Ledyard depicts as the same benevolent being in the frozen regions of Russia, and amidst the sultry deserts of Africa, as in the more civilized countries of Europe and America—*she* excluded from a work so grand in conception, so universal in design? Forbid it, Chivalry! Virtue, Honor, Religion forbid it!

To the Ladies of Petersburg and the neighborhood.

Dear and Honored Ladies:

You are respectfully and affectionately invited to assemble at the Methodist Church this afternoon, at half past 4 o'clock, to form a Female Bible Society. May I not hope that the house will be completely filled, and that those of you who cannot personally attend, will send their names with their contributions?

Dear Ladies, it is only in the Bible that life and immortality are brought to light, for men as well as for women; and it is therefore the bounden duty of every man and every woman, to do their utmost to extend its circulation. But, if possible, the obligation is stronger on you than on us, because you owe to it even more than we do. In Christian lands alone do you occupy the station and enjoy the privileges to which you are justly entitled.—In Pagan countries, woman is the slave of her brutal husband, compelled to perform the most servile and laborious offices whilst he is reposing in indolence or revelling in low sensuality. Even in China, the most civilized of heathen nations, the wife drags the light plough used in their agriculture, whilst the husband performs the easier task of sowing the seed.—In those regions which are blighted by the cruel superstition of the Arabian Impostor, the understandings of your sisters whither from want of cultivation, and with the forms of lovely women, they possess the minds of children. Their affections, equally disregarded, are palsied by neglect, or if sensibility exist at all, it is only to sting them to the soul.

But in Christian lands, woman is an intellectual, a refined and virtuous being; the instruction of man in his infancy; his wise counsellor, the crown of his joys, and the solace of his cares in manhood; the stay and comfort of his declining years; in health, his intelligent companion, in sickness, his tender nurse; at all times, and under all circumstances, his affectionate and faithful friend—It is his pride to do you honor.—To injure or insult you, would forever disgrace his manhood. As a son, a husband, a father, a brother, a friend, his first earthly care is to promote your happiness!

All this moral and intellectual elevation you owe to the Bible. Will you not endeavor to extend these blessings to less favored portions of your sex? Will not this motive, in addition to the yet higher one of love to the perishing souls of your fellow creatures, induce you, by active exertion in your Saviour's cause, to deserve the high commendation given by him to one of your own sex? "She hath done what she could!" Your sex have always proved that they love the Bible, and that Saviour to whom the Bible points. Whilst men were crying "crucify him," the daughters of Jerusalem wept over his sufferings. When many of his disciples of the stronger sex, forsook him in his hour of trial, the women who had followed him from Galilee, and ministered to his wants, stood at the foot of his cross, till he had dismissed his spirit! They attended his body to the grave, and they were the first witnesses of his resurrection. From that day, your sex have been foremost in exertion to spread the saviour of his name; and to bless and save their fellow men.

Even now, the ladies in our sister City Richmond, have shown that the spirit which animated those Galilean females, now dwells in the bosoms of the fair daughters of Virginia.

I thank them for it! I honor them for it! I doubt not He who permits not even a cup of cold water given for his sake, to be unrewarded, will bless them for it! But shall I be compelled, (bound as my heart is to the interest and the honor of this town, by the strongest and most tender ties,) when I pass through other portions of our state, to refer to the ladies of Richmond only as zealous and generous supporters of the effort to send the Bible to the Heathen?—Shall I be obliged to hang my head in silence when I am asked what you have done? Oh no! you will not so deeply humble one, who desires to see you foremost in whatever is good and lovely! You will (will you not?) allow me with truth to apply to my dear female friends and sisters in Petersburg, the language of the wisest of men: "Many daughters have done virtuously, but these excel them all."

Your affectionate friend,
And fellow townsman,
WM. MAYO ATKINSON.
Gen. Agent Va. Bible Soc.
Petersburg June 11th 1833.

THE PURITAN'S GRAVE.

By the author of the "Usurer's Daughter."

We have often had occasion to remark the various talent of this clever writer; and the volumes now before us are in quite a different style from any of his previous works. The *Puritan's Grave* "is a history of persecution and of patience—suffering made divine through faith;" a practical illustration of the motto in the title page, "Mark the perfect man, and behold the upright; for the end of that man is peace." The following scene, teaching how "a Christian can die,"

FOURTH DAY OF JULY. 1833.

ATTENTION!

SALISBURY BLUES.



YOU will parade at the Court House, in Salisbury, on Thursday the 4th day of July next, at nine o'clock, A. M. equipped as the law directs.

Those who do not appear properly armed and accoutred, as required by law will certainly be fined.

A Court Martial will be held immediately after the dismissal of the company for the trial of delinquents.

By Order of the Captain,
GEO. M. MURR, *O. S.*
May 13 1833 4 79

NOTICE.

RUNAWAY from the subscriber on Sunday evening the 14th April last, without any provocation, a bound boy, by the name of NATHAN SMITH, he is between sixteen and seventeen years old. I forwarn all persons from trading with, harbouring, employing, feeding, or clothing of said boy, as I shall certainly put the law inforce against any so offending. Any person who will return said boy to me at my house shall be reasonably paid for so doing.
THOMAS CHAFFIN.
Forks of the Yadkin, Rowan Co'y } 3 82
N. C. near Fulton, June 10 1833 }

South-River Bridge

THE books are now open, and wil continue open for six weeks, at the store of Thomas L. Cowan in Salisbury; at the store of Messrs Clement & Kelly Mocksville; and at Joseph Hanes, Esq. Fulton, for subscriptions to the South Yadkin Bridge.
THE COMMISSIONERS.
May, 24th 1833 6 82

State of North-Carolina,

LINCOLN COUNTY.
COURT OF PLEAS AND QUARTER SESSIONS, *April Term*, 1833.

BURTON & CLAYTON vs. WILLIAM MARTIN } *Original attachment Levied on Personal Property*

IT appearing to the satisfaction of the Court that William Martin the defendant is not an inhabitant of this State, it is therefore ordered by the Court that he appear at the next Court of Pleas and Quarter Sessions, to be held for the County of Lincoln, at the Court-House in Lincolnton, on the third Monday in July next; Replevy and plead to issue or Judgment by default will be entered up against him. Ordered by the Court that publication hereof be made six weeks successively in the Western Carolinian.
6 82 V. M. BEE, c. c. c.

Treasury Department
April 12th 1833

IN the late conflagration of the Treasury building, nearly all the correspondence of the Secretary of the Treasury, from the establishment of the Department to the 31st March 1833, was destroyed, including, as well the original letters and communications addressed to the Secretary of the Treasury, as the records of the letters and communications written by him. With a view to repair the loss, as far as may be practicable, all officers of the United States are requested to cause copies to be prepared; and authenticated by them, of any letters (excepting those hereinafter alluded to,) which they may at any time have written to, or received from the Secretary of the Treasury; and all those who have been in office, and other individuals throughout the United States, and elsewhere, are invited to do the same. That this correspondence may be arranged into appropriate books, it is requested that it be copied on folio foolscap paper, with a sufficient margin on all sides to admit of binding, and that no more than one letter be contained on a leaf. It is also requested, that the copies be written in a plain and distinct or engrossing hand. Where the original can be spared, it would be preferred. The reasonable expense incurred in copying the papers now requested, not exceeding the rate of ten cents for every hundred words will be defraved by the Department.

The correspondence which has been saved, and of which therefore, no copies are desired, are the records of the letters written by the Secretary of the Treasury to Presidents and Cashiers of Banks, from the 1st October, 1819, to the 20th February, 1833; all the correspondence relating to the revolutionary claims under the act of 15th May, 1828, and to claims of Virginia officers to half pay, under the act of 5th July 1832, and to applications for the benefits of the acts of the 2nd March, 1831, and 14th July, 1832, for the relief of certain insolvent debtors of the United States. Copies of some circular letters and instructions, written by the Secretary, have also been preserved: and it is requested that, before any copy be made of any *circular*, letter or instruction, written by the Secretary of the Treasury, the date and object of the circular be first stated to the Department, and its wishes on the subject ascertained.

LOUIS McLANE
74—3m *Secretary of the Treasury*

JOB PRINTING

EXECUTED WITH NEATNESS And DISPATCH,
AT THIS OFFICE.

NEW CHEAP

Spring & Summer

GOODS.

GEO. W. BROWN,

IS now receiving from New-York & Philadelphia, a large and extensive assortment of Fresh and Fashionable

GOODS,

Selected with great care and bought at the lowest cash prices; all of which, he is determined to sell at a very small profit for CASH, or on time to punctual dealers. His stock consists of every variety usually found in Stores in this section of country, viz:

DRY GOODS,

Hardware, Groceries, Crockery, Saddlery, Hats, Shoes, Bonnets, &c. &c.

Persons wishing to purchase, will do well to call and examine his Stock; for he thinks from the lowness of his prices to induce purchasers to buy. The usual kinds of produce taken in payment. 14 87
Salisbury, May 1, 1833.

PUBLIC SALE

OF

VALUABLE GOLD MINES.

WILL be positively sold, at public outcry, in the town of Milledgeville, on the 15th day of July next, the following Lots:

Lot No. 1031	12th *district*,	1st *section*,		
1033	12th	do	1st	do.
1195	12th	do	1st	do.
646	12th	do	1st	do.
861	12th	do	1st	do.
859	12th	do	1st	do.
893	12th	do	1st	do.
820	12th	do	1st	do.
932	12th	do	1st	do.
817	12th	do	1st	do.
999	4th	do	1st	do.
974	4th	do	1st	do.
1039	4th	do	1st	do.
20	13th	do	1st	do. *North.*
80	13th	do	1st	do. *North.*
398	3d	do	2d	do.
845	21st	do	2d	do.
944	21st	do	2d	do.
638	3d	do	3d	do.
ALSO.				
677	4th	do	3d	do. *being Dawson's ferry.*

In the above list, are comprised the most valuable Mines, both for vein and deposite, in the whole Cherokee country. They are those which have been purchased during the Lottery, and are sold for the purpose of settlement among the companies. Capitalists are assured that the sale will be positive and without reserve. The terms will be one third, cash down—one third, in two months—and the remaining third, in four months from the date of purchase. Notes, with approved security for the payment of the instalments as they become due, will be required. The titles will be undoubted.

THOMAS J. PARK,
JACOB PAGE,
JASON H. WILSON,
U. J. BULLOCK
WILLIAM WARD,
Z. B. HARGROVE,
SAMUEL TATE,
ROBERT S. PATTON,
THOMAS B. WARD,
WILLIAMS RUTHERFORD,
HENRY M. CLAY
Milledgeville, Ga. May 6, 1833. 8 83

☞ The Telescope, of Columbia, South Carolina, the Courier, of Charleston, South Carolina, the Miner's Journal, of Charlotte, North Carolina, and the Star, of Raleigh, North Carolina, will publish the above till the day of sale; and the National Intelligencer, of Washington City, the Banner, of Nashville, Tennessee, and the Advocate, of Huntsville, Alabama, until the 5th July next, and forward their accounts to me, in Milledgeville, forthwith for payment.
GEORGE W MURRAY.

NOTICE.

THE Subscriber having qualified as Executrix of the Estate of Alexander R. Caldcleugh, deceased, gives notice to all persons having demands against said Estate to present them for payment within the time prescribed by act of Assembly, otherwise, they will be barred of recovery by the operation of said act. All persons indebted to said estate, are requested to come forward and pay, or secure their debts without delay.
E. S CALDCLEUGH, *Ex'x*
Davidson Co. 31 1833

NOTICE.

THE certificate for Four shares of the Capital or Joint Stock of the State Bank of North Carolina, subscribed for in the name of Ja's. Locke and transferred to Philip Hanes late of Rowan county, N. C. dec'd, being lost or mislaid, Notice is hereby given to all persons concerned that I shall apply to the President of said Bank, either in person or by agent to issue a duplicate thereof. 77—3m
GEORGE HANES, *Ex'r.*
Salisbury, May 24th, 1833.

New Tailor Shop

IN LEXINGTON N. C.

Mr Theophilus M. Simpson

MOST respectfully informs his friends, & the public at large, that he is now carrying on the Tailoring Business, in all its various branches in the town of Lexington, N. C. in the shop East of the Court House, formerly occupied by P. Fowler.

He regularly receives the latest New York and Philadelphia fashions, which will enable him to make any gentleman

A fashionable suit of Clothes,

on short notice, and in a superior style of workmanship. He hopes by assiduous attention to business to merit a share of public patronage.
April 12 1833. 71tf

Blank Deeds,

OF every description, neatly Printed, and kept constantly for sale at this office.

STILLS & TIN WARE.

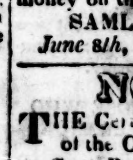
THE subscriber respectfully informs the public that he has at present on hand, a large assortment of

COPPER STILLS
OF ALL SIZES.—ALSO OF
TIN WARE

made of the best materials, and by first rates workmen, which he is disposed to sell low for CASH, or on a short credit to punctual customers.

Old Copper, Pewter, Feathers, Beeswax and Tallow taken in exchange.
DAN'L. H. CRESS.
Salisbury, June 18 1833 3 83

NOTICE.



E. DICKSON

HAS now received the whole of his new stock consisting of all kinds of shoes for Ladies, & of every description of Boots, Shoes and Pumps for gentlemen,—which he warrants to be made of the best materials, in a substantial and fashionable manner, and which he will sell low for CASH, or to punctual customers, on a short credit.
Salisbury, June 20, 1833. 84tf

Negroes Wanted.

THE subscribers wish to purchase YOUNG & LIKELY

NEGROES,

Of both sexes. For such, the CASH will be paid, by making application, either personally or by letter, at Lexington, Davidson County, N. C., to
HARGRAVE & HUMPHREYS.
May 24th 1833. 77tf

NOTICE.



BY order of the Court of Equity for Rowan County, the Clerk and Master will sell on the 17th day of July next, on the premises several Tracts of Land lying on Buffalo Creek in said County, belonging to the Heirs at Law of Francis Gibson, dec'd. One of 174 acres adjoining the lands of John Baker and others; one Tract of 5 acres, and one of about 25 acres adjoining the land of George Gibson and others. The sale will take place on the largest tract; A credit of 12 months for one half and of 18 months for the other half will be allowed, and the purchasers required to give bonds with good security for the purchase money on the day of sale.
SAML. SILLIMAN, *c. m. c.*
June 8th, 1833. 5 83

NOTICE.

THE Certificate for thirteen shares of the Capital or Joint Stock of the State Bank of North Carolina, issued in the name of Francis Locke, (late of Rowan County N. C.) dec'd, being lost or mislaid,

NOTICE

is hereby given to all persons concerned, that I shall apply to the President of said Bank, either in person or by agent to issue a duplicate thereof.
13 91.
JOHN SCOTT, *Ex'r.*
Salisbury, May 28. 1833.

CHARLESTON and CHERAW.

THE STEAM BOAT MACON



CAPT. J. C. GRAHAM having been engaged last summer, in running between Charleston and Cheraw calling at Geo. Town on her way up and down, will resume her Trips in the course of a few days and is intended to be continued in the trade the ensuing season.

Her exceeding light draft of Water drawing when loaded only about four and a half feet water will enable her to reach Cheraw at all times except, an uncommon low river, when her cargo will be lightened; the Expence of Boat.
J. B. CLOGH.
Charleston Sept. 26, 1831.

N. B. She has comfortable accomodations for a few passengers. 93tf
J. B. C.

Notice.

STRAYED, from the subscriber on the 11th inst., a sorrel HORSE having a white streak in his forehead and a cut on his hamstring so that he moves lame in that leg: he is about 14 1-2 hands high and is marked on his left shoulder by the collar, he will also be noticed sucking wind. Any person finding said Horse and giving the subscriber notice at Spring Hill P. Office in York Dist. S. C. shall be liberally rewarded.
JOHN JACKSON.
June 18th 1833. 3 83

NEW BINDERY.

WITH a view to the more efficient prosecution of their business, the Subscribers have established a

BOOK-BINDERY.

Having procured the best Materials from the North, and employed a Workman who comes well recommended, they are prepared to execute on moderate terms, all orders in this line.

Account Books, Records, &c. ruled and made to order; and every kind of Binding promptly executed in the best and neatest manner, on reasonable terms.
36tf J. GALES & SON.
Raleigh, Aug

Blank Warrants,

Nicely Printed on Fine Paper,
FOR SALE HERE—CHEAP

A Mr.——brought a turkey to market, which he disposed of at a victualling cellar for one dollar, and engaged a dinner from it for two shillings; at which he ate up the whole turkey, and made off, leaving the man of the cellar minus six shillings, besides cooking, trimming aromatics, &c.

Boston Post.